

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, APRIL 21, 1900.

No. 21.

THE SAINT'S INVOCATION.

BY ELIZA R. SNOW.

Roll on thy work, Eternal God,
And speed the glorious time
When thy pure Gospel, spread abroad,
Will gladden every clime.

When burnish'd error will return
To chaos, whence it came;
When truth, the lamp of life, will burn,
With clear, Celestial flame.

When knowledge, flowing from on high,
Will o'er the earth be spread,
Deep-mantling as the waves that lie
Upon the ocean's bed.

O, give the happy period birth,
When strife and war shall cease;
When all the nations of the earth
Will learn the arts of peace.

When foul iniquity will hide
In shame its hateful head,
And wicked men no more in pride
Upon the righteous tread.

When all the people will be wise,
And all their dealings just;
When lying tongues and envious eyes
Will moulder in the dust.

When Zion will be plac'd on high
In bold security;
When all the watchmen, eye to eye,
Upon her walls shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill
The nations all be blest.

When Zion's lofty towers will rise
Above all earthly height;
And, mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy glorious kingdom forth,
Extend its light abroad;
Perform thy purpose on the earth,
Thou great, Eternal God.

OUR CONFERENCE PRESIDENTS.

Elder G. M. Porter.

Our beloved brother—Elder G. M. Porter—was born at Porterville, Morgan county, Utah, March 17, 1871. His parents were numbered among those who faced the stern realities of pioneer life in the vales of the far west, being content to earn their bread by prudent thrift and hardy toil. When Brother Porter was only two years of age, his angel mother died, and his father, being in the lowly walks of life, was not able to furnish him with more than a common school education.

At the age of 21 we find the subject of our sketch located in a new valley, endeavoring to make him a home, and grow

up with the country. Before leaving the home of his father, he had taken as a companion one of the fair beauties of Zion, being married Oct. 25th, 1893. Three lovely children came to grace their home and comfort their hearts—making home the sweetest spot on earth, and the hearth-side near and dear.

After laboring on the farm and maintaining the wants of his family our brother received notification that the Lord desired him to perform a mission. This was in December of 1898, and in the following month—January, 1899—he



ELDER G. M. PORTER,
President of the Mississippi Conference.

was set apart for a mission to the Southern States. At Chattanooga he was assigned to labor in the Georgia Conference—and for the first two months was engaged as a canvassing Elder. When Conference was held in Atlanta, March 26th, 1899, Elder Porter was appointed to labor in company with Smith D. Rogers, in the interest of Sunday school work. It was while engaged in this line of missionary work that he and his companion were subjected to the ill-treatment of the Jasper county mob—while

the good and noble sister who strove to guard and protect them was made a target for the bloodthirsty bullets of these fiendish outlaws.

At the late Georgia Conference, held in Macon Jan. 27th and 28th, Elder Porter was called to succeed President Osmer D. Flake, and take charge of the Mississippi Conference. With such a man as Elder Porter at the head, we feel assured that the work in Mississippi will not be neglected, but that he, like his noble predecessors, will perform a work that will be for the glory of God, the welfare of the Mission, and an honor to himself.

History of the Southern States Mission.

(Continued from page 154.)

August, 1896.

This month, true to itself, opened up extremely warm and dry. The heat overcame, for short periods, some of the Elders, but caused no fatalities. President Kimball met with the Elders in their respective Conferences as follows: West Virginia, held at Vanceburg, Ky., on the 1st and 2nd; East Tennessee, held at Notla, N. C., on the 8th and 9th; North Alabama, held at Russellville, Ala., on the 15th and 16th, and Mississippi and Louisiana, held together at China Grove, Miss., on the 29th and 30th. These gatherings did much good to Saints, Elders and friends. About this time many cities and towns were being entered, which is termed "capturing," and the people therein given a chance to hear the true plan of salvation as preached and practiced by the Latter-day Saints. Elders who entered these places succeeded remarkably well in making friends among the influential citizens, and did much good. During the conference at Vanceburg, Ky., the Elders were treated royally. An opera house was furnished them in which to hold meetings; a hotel in which to entertain their President, while plenty of friends were on hand, anxious to assist in rendering the occasion an enjoyable one. The people of the South are known throughout this broad land as being hospitable; that when entertaining friends nothing is too good for their guest of honor. Many, many honest-hearted people of the South have embraced the Gospel of Jesus Christ as taught by the so-called "Mormons," and thousands have been made to rejoice in its teachings.

Elder Rydall, President of the West Virginia Conference, in behalf of his Elders, presented President Kimball with a beautiful gold-headed cane. This was followed by the Elders presenting a similar token of respect to their Conference leader.

During this month strenuous efforts were being made to establish a Mission paper, a medium through which the Elders and Saints could be counseled and kept thoroughly alive to their duties as children of God. Then, again, it would be a means of defense against many false and cowardly attacks made upon the pure Gospel. Through August much good was done, and as the reports came in, a marked improvement over those of the year previous was noticeable. Following is the report for the four months ending August 31st, 1896: Miles walked, 156,200; families visited, 64,654; families revisited, 27,055; rejected testimonies, 4,500; refused entertainment, 5,095; tracts distributed, 88,424; books sold, 1,095; books given away, 2,235; books loaned, 1,809; meetings held, 6,477; Gospel conversations, 39,440; children blessed, 277; baptisms, 561.

September, 1896.

On the 5th and 6th insts. President Kimball met with the Texas Elders in conference capacity at Lockhart, Caldwell county, Texas. These Elders were found to be in good condition spiritually and physically. They were succeeding nicely, considering the many obstacles they had to fight against; showing they were very "gritty." Several Sunday schools were organized, thus enabling many young people to learn of Gospel truth, tending to make them servants in very deed. The reports show plainly that many are willing to be baptized for the remission of sins and forsake worldly things to enjoy heavenly blessings. Sixteen Elders arrived during the month to swell the ranks and wage war against Satan and his aids.

October, 1896.

The month was pleasant throughout and afforded the Elders opportunities for work. Their reports show that their labors were not in vain. To the clear and peaceful sailing the Elders had enjoyed during the month an exception is noted in the treatment of Elders O. H. Shumway and N. Cottam. As they were standing near a school house about three miles east of Lancaster, Lancaster county, S. C., preparatory to holding a meeting, they were met and abused by two men and were made to leave the settlement. The men drove up in a buggy, stopped near the Elders and got out, and without any words whatever, one of them began lashing them with a buggy whip, threatening to fill them full of lead if they did not leave. The Elders saw there was no use resisting, as both men were drunk and could not be reasoned with; besides they were armed and had no more sense than to shoot. The brethren got their grips and started for the big road. Still the cowards followed, striking them with their whips. Elder Cottam received three, while Elder Shumway received five lashes. Friendless, the Elders had no one to aid them. The names of the men who did the whipping are Bart Sims, a drunkard, adulterer and murderer. His companion, Billy Belt, was of the same type and equally as bad as "Sims." The matter was laid before the Governor of South Carolina, and it is hoped that mob and brutal violence will be discontinued in that state; that the state will notice our plea for protection and vindicate her honor.

(To be continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 155.)

THE EIGHTEENTH CENTURY presented a wonderful era of civilization and intelligence, producing many advanced thoughts, which were diffused through the medium of the newspaper. In the year 1700 appeared the first little sheet, no larger than a man's hand, but which the editor hardly knew how to fill, on account of the scarcity of news. The news was confined to very small territory those days, there being no telegraphic communication. At the present time there are more than 100,000,000 copies of newspapers published in the English language annually, many of which contain more reading matter, in a single number, than the whole New Testament. With the increase of this intelligence, the power of the people began to be felt; tyranny and despotism began to shudder, kings and potentates to quake; thrones to totter, and a general fear of a government of the people, by the people, prevailed amongst the great and mighty of the earth. In the nation of Great Britain the people virtually became the rulers.

Many enthusiastic spiritual guides started at this period what would be called today a remarkable religious revival, originating among a small knot of Oxford students, who recognized the immorality and drunkenness of the times. They revolted against such wickedness, and expressed the desire to live, enthusiastic, austere, methodical lives, from which they derive the name—Methodists. Of this band of students, three attracted especial attention by their fervor and extravagance. George Whitfield became a great orator, his voice soon resounding in the wildest and most barbarous portions of England, from the barren moors in the north to the dens of infamy in London, in the south. Whitfield's preaching was an innovation on the methods previously adopted, and such as England had never heard before. Theatrical, sensational, and sometimes calm and commonplace, he won favor by his earnestness and deep tremulous sympathy for the sins and sorrows of mankind. He was no common enthusiast, who could so eloquently plead the cause of the oppressed and downcast, and draw out the last cent from the cool and calculating Franklin; commanding admiration from the fastidious and skeptical Horace Walpole; or who could look down from an elevated rostrum on some 20,000 besmeared colliers, and see as he preached, tears, making white channels down their coal-blackened faces, drawn from the heart by his eloquence.

Charles Wesley was the singer of this movement, and was considered a wonderful man in that line, much like Mr. Sankey of recent years, but the greatest of this body of worshipers was his brother, John Wesley, an ordained minister of the Church of England, who, by his learning, energy and power of organization, gave stability to the movement. No man of that age surpassed him in self-denial and genuine goodness. John Wesley labored assiduously for many years, and was a tireless worker in the cause he advocated, dying at the advanced age of 88, in the year 1791. At the time of his death his followers numbered over 100,000, and today they are estimated to be nearly 8,000,000.

The rough and uncultured element was attracted by such preaching, which also stirred up a passionate hatred in the hearts of their opponents. Their lives

were often sought, they were mobbed, ducked, stoned, and many times smothered with filth; but the enthusiasm they aroused among their followers was equally intense. These men were extravagant, fanatical and superstitious, much after the Salvation Army style of today, but fervent, without and steady as the founders of a great many of the isms of today. It was the teachings of the Puritans, Quakers and Methodists that started the great wave of reform, which led to the establishment of Sunday schools, hospitals, insane asylums and other institutions of benevolence for which the Anglo-Saxon race is so noted.

While the moral and religious movements were in progress, things of a political and scientific nature were making equal strides. James Brindley made England a net work of canals; Watt was silently perfecting his steam inventions; William Pitt was startling the world with his oratory and statesmanship, while Capt. Cook was making his great discoveries in the South Pacific, enlarging the British Empire by the discovery and acquisition of the Australasian continent.

Napoleon, one of the most remarkable men this world has known, was born in the obscure island of Corsica, in the year 1769. He was a great warrior and statesman; coming like a meteor in the heavens, descending like a thunderbolt, and destroying like the lightning. He was a scourge to all Europe, and executed unconsciously the decrees of Jehovah. France had become very corrupt, the nation having gone over to infidelity. They called it an age of reason, when men could mock, deride, ridicule and deny a God. The temples that had been erected for the worship of God were used for bacchanalian revels. They would publicly elect some strumpet as a goddess of love and beauty, bowing down in mockery and derision; being an exact counterpart to the worship of Bacchus and Venus by the ancient Pagans. Is it any wonder that such a nation should need a man like Napoleon, that it might in a measure atone for its corruption, in rivers of blood, which flowed in the wake of this "man of destiny?"

While the above events were transpiring in Europe, the new world was blooming into a vast field, where religious freedom was cultivated, scattering its fragrance among all classes. It became the boast of many of the colonies that every man and woman could read and write, education being so general. The hereditary dynasties of the old world were so deeply engaged in war that they were unconscious of the rapid growth of this power, which was soon to reflect into them its new ideas and principles. The hour of revolution was at hand, promising freedom to conscience and dominion to intelligence. From the broken fragments of European society was built up a self-governing democracy.

These noble pioneers met with much opposition from Indians, and it would appear that they subdued the wilderness, with an axe in one hand and a rifle in the other; but under the guidance of such men as Washington, Franklin, Jefferson, Hancock and other noble sires of this government—not forgetting the overruling protection of God—Independence was declared July 4, 1776. The French were subdued in the north and the Dominion of Canada was surrendered into the hands of the British. It would appear as if the whole of North America was dedicated to freedom and to a high state of civilization. Unquestionably religious tolerance in America was brought about through

the operations of Divine Providence. Such a medley of religious sects the world had never witnessed before; New England was the stronghold of the Puritans; in some of the southern colonies the Episcopal church was established by law; the Roman Catholics formed a majority in Maryland; Pennsylvania was a state of Quakers; Presbyterians and Baptists peopled New Jersey; Lutherans and Moravians settled up Georgia; and the Huguenots, from France fled from the mother country to the forests of Carolina. In such a chaos of creeds religious persecution was almost impossible and much bigotry existed among them.

This century was peculiar for its agnostic views; such atheists and infidels as Voltaire, Mirabeau and Paine disgraced the earth at this time, sowing seeds of discord among the Christians, which bore an abundant harvest. They were remarkable men of great intellect, and through their reasonings have been the means of breaking down the faith of thousands, leaving them without hope. It was the teachings of these men that made France the corrupt and infidel nation that she is, and it is their writings, principally, that bolster up the shallow thoughts of the infidel today. It is their iconoclastic views which defile the many thousands who reject the God of heaven, and who wallow as dark and hopeless pessimists in the filth of skepticism. These men undoubtedly saw the debasing results of the thing called Christianity, which was obnoxious to equity, justice, mercy and truth, and endeavored to break down the system. In doing so, they failed to recognize the gift of faith in God, which is implanted naturally in man, and they vainly tried to crush that faith, destroying the hope of eternal life and making of man a miserable, faithless, hopeless pessimist. We do not object to reformers, we rather welcome them, but such spirits as those brazen-faced free thinkers, who destroy faith and leave a man devoid of hope, should not be encouraged to spread their evil thoughts. It would appear that infidelity cannot advance greater arguments against Christianity than were offered over one hundred years ago by Voltaire, Mirabeau and Paine. Such men as Ingersoll are but imitators; repeating the arguments of former infidels.

This century closes with the world still in spiritual darkness, no voice from the Heavens, no inspiration, no revelation, no vision, nothing but dark despair. Civilization was advancing, the arts and sciences were cultivated; literature was being disseminated, and still the science of theology, as advanced, taught and written by the Apostles in Galilee, was retrograding, and did not at all resemble the system which the founder, Jesus, introduced. We find several hundred differing, jarring, discordant Protestant sects, all without authority, only that received from the abominable church, whose corruptions have been shown, and who is represented by the Revelator John, as the mother of harlots. This mother certainly has a large family; some of her daughters are getting full grown, while others again are small, then the sub-denominations, or grandchildren of this old mother, are shown in the multitude of the smaller sects of Christendom. They are all united in rejecting the God of the Bible, bowing down to the idolatrous nonentity that Athanasius erected in the fourth century. They also unite in rejecting the necessity of modern prophets, revelation and inspiration from heaven, with the gifts and graces that were so general in the primitive church. They also unite

in building large pagan temples, churches and monuments to the memory of the dead prophets and apostles, and assume exactly the position that the ancient Pharisees took against living prophets and present revelation.

We can readily see that if Jesus came at this time with His exclusive system of theology, it would be unpopular and rejected by the world; and, like the ancient Jews, the bigoted, self-righteous, modern Pharisees would cry, "Crucify Him!"

(To be Continued.)

THE PATHWAY OF LIFE

BY ELDER JOS. P. BISCHOFF.

When man has decided to travel the pathway to heaven he is confronted with an intricate problem as to which of the many roads is the proper and safe way to travel. The finger-board points in one certain and sure course, while a babel of voices urge the traveler in many uncertain ways.

The traveler with his wits about him, and especially if he is at all accustomed to the marts of mercenary agitators, will turn to the official guide book (Is. 8:20), and there determine which is the proper and original path, and which ones are perversions. (Gal. 1:6, 7.)

In reading in Matt. 7:13, 14 he finds a command to enter the "narrow way" by the "straight" gate, for, properly speaking, there are but two ways and two gates—the one gate is wide, with a broad way leading to destruction, while the other has a straight gate through which man enters upon the narrow way. He is also cautioned here from following the many, for they are thronging through the wide gate, hurrying along the broad way to destruction; but to enter with the few in at the straight gate and then travel the narrow way to life.

Still studying the guide book he reads in John 10:9, I am the door (gate), by me if any man enter in, he shall be saved. He that enters by any other door, or gate, is a thief and a robber. (John 10:1.) So the traveler concludes that if there are no counter orders nor side tracks mentioned in the guide book, that it is highly necessary for him to enter in at the straight door, or gate, and continue in the narrow way if he desires to reach the end—salvation.

Still reading in the Bible, or guide book, the traveler finds that Peter declared, "There is no other name (gate and pathway) under heaven given among men whereby we must be saved." (Acts 4:12.) Reading still on he finds Paul's testimony that "There is one God, one mediator (gate and way) between God and men, the man Christ Jesus. (I Tim. 2:5.) Again, in Eph. 4:5, One Lord, one faith, one baptism.

Considering the Bible, or guide book, as being official, no true and sincere pilgrim in search of salvation will enter any but the straight gate, and when he does Paul declares that on that narrow path he will find that the few travelling therein do not claim to be of this sect or that, nor of Paul or Apollos, but will find himself where there is neither Greek nor Jew, circumcision nor uncircumcision, Bavarian, Scythian, bond or free, but Christ is all and in all. (Col. 3:11, Gal. 3:28), but that he will be a fellow-citizen with the Saints. (Eph. 2:19.)

Having now determined that of the many ways there is but one right and safe way to pursue, the traveler naturally would ask, "On what condition is the gate opened?" for he has read in the guide book the words of Jesus,

Strive to enter in at the straight gate, (Luke 13:24), and understands that he must do something in order to enter.

He is the way, the truth and the life (John 14:6), the door or gate. (John 10:9), and the author of eternal salvation to all them that obey Him: (Heb. 5:9.) So the traveller is convinced that he must render obedience in order to enter the gate or travel the narrow way.

GLEANINGS.

Arrivals.

A recent number of the Millennial Star says that the following named missionaries from Zion arrived in Liverpool per American line steamship Waesland, March 23, 1900: For the British Mission—Matthew A. Miller, Salt Lake City; John G. Wheatley, Honeyville. For the Scandinavian Mission—Carl A. Carlson, Salt Lake City, and Swen William Nelson, Fairview. For the German Mission—Henry G. Mathis, Price. For the Swiss Mission—Robert F. Meyerhoffer, Salt Lake City, and Gottlieb Komer, Midway.

Accompanying the missionaries were Elder Luke Crawshaw, of Ogden, who came over to visit relatives in England and for art study in Paris; Sister Caroline Briggs, of Salt Lake City, to meet her husband, President James Briggs, of the Manchester Conference, and Sisters Helen C. Buist and Mimmi Sjoborg, of Salt Lake City, to visit relatives and search for genealogy, the former in Scotland and the latter in Sweden.

Appointments.

Elder A. T. Hill, who, after laboring more than twenty-eight months in the German mission and having been honorably released therefrom, has been appointed to labor in the London Conference.

Elder Matthew A. Miller has been appointed to labor in the Scottish Conference, and Elder John G. Wheatley in the Nottingham Conference.

Enquirer, Provo.

The Brigham Young Academy expedition is about ready to begin its march toward the sunny south. The young men of the expedition are of splendid physique and abstemious habits. They will be able, we hope, to endure the hardships of the trip, and their labors should result in great good, for they are going to cover a rich field of antiquity. As the expedition starts from this city this week, the departure should be made one long to be remembered.

The Georgia Branch Conference, held at Fair Play, Morgan county, Ga., on the 14th and 15th insts., was a most enjoyable gathering. About twenty Elders were present and all bore an humble testimony of the Gospel truths.

Releases and Appointments.

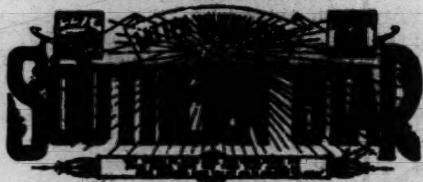
Releases.

W. H. Gibbs, Chattanooga Conference.

J. A. Stone, Virginia Conference.

A. McMullin, Middle Tennessee Conference.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and lovable in another man.—Thomas Hughes.



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SATURDAY, APRIL 21, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, to-wit: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doc. and Cov., Sec. 58:26-29.)

Conference Presidents will please send us their Quarterly Conference reports.

ZION IS GROWING.

While the sweet children in our lovely Deseret are singing in beautiful strains, "Zion is growing," the humble servants of God in the Sunny South are witnessing the literal fulfillment of their joyful lays. Yes; Zion is growing, and her numbers increasing! During the last four weeks of the month of March there were fifty honest souls added to the Church of Jesus Christ of Latter-day Saints here in the Southern States Mission. These figures bespeak in forcible tones the glad tidings that Zion is growing, and give encouragement, hope, joy and comfort to all who are engaged in the service of the Lord. What greater encouragement can be given a pilgrim of peace; a messenger of life and salvation, than to know that the Holy One of Israel is blessing his feeble efforts, and that many souls are being brought to a knowledge of the will and word of God? This brings joy and gladness to the hearts of the Elders; to know that our Father is blessing our efforts with a goodly increase, and crowning our labors of love with success, gives us additional strength for the conflict with sin; faith in the promises of God; and hope for the glorious reward promised to the obedient.

What but the Spirit of God could prompt these honest souls to come forth in the midst of bitter opposition, and violent persecution, to face the scoffs and jeers of a frowning world for the sake of the Gospel, and the testimony of Jesus? These people realize and know that they will have to endure persecutions, by reason of embracing that form of doctrine which the world erroneously calls "Mormonism," for persecution is the heritage of the righteous, and a legacy attending the faithful in this mortal life. Still, notwithstanding these facts, they are willing to bear the mockings, scourgings, and revilings of men, to unite themselves with the much despised Saints of Latter Days. It is only a divine hope of eternal life; a blessed assurance of salvation and exaltation in the Kingdom of God's glory, that prompts and urges these people to render obedience to the everlasting Gospel.

Let us take encouragement from these good reports, which indicate the progress of God's work, and the spread of truth. We are not left alone, our God is with us by His Holy Spirit, blessing our endeavors to do good, and causing the words we utter to sink deep into the hearts of the earnest seekers for truth, and thereby producing the peaceable fruits of righteousness. Yes! Zion is growing—the work of the Lord is spreading far and wide—and the ranks of God's chosen ones are daily increasing in numbers. Moreover, she will continue to grow; her numbers will continue to be added upon, until, from every nook and corner of the earth, whether it be in the North, the South, the East, or the West, shall be heralded this joyful sound, "Zion is growing!" As Saints of the Most High God; as Elders of Israel in these last days, we can sing with vim and vigor, with a conscientious soul and a true heart, "Zion is growing." Therefore let us do all that lays in our power for the growth of Zion; the spread of truth; the increase of the faithful few—laboring with an eye single to the glory and honor of Him from whom all blessings flow.

"Behold, the way for man is narrow, and it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and He employeth

no servant there; and there is none other way, save it be by the gate, for He cannot be deceived; for the Lord God is His name." (II. Nephi. ix. 41.) Our Lord has gone before. He has traversed this "straight course," and walked this "narrow way." He has marked the path which man should tread, and defined the way which all should pursue. "Follow thou me," is His holy commandment, and "Lay up for yourselves treasures in heaven." The treasures which we "lay up in heaven," by reason of our keeping in His steps, will return, when time shall be no more, to bless and happyify our lives throughout the countless ages of eternity. While laboring in the cause of Truth; while walking in a line of duty; we are working for a certain and a sure Paymaster—even Jesus Christ our Lord. We shall all receive the wages we merit, "every man according to works," thus it behooves us to labor while it is today, for the night cometh, when no man can work. Continue in the Truth, that the Holy One of Israel may greet you with the welcome, joyful plaudit, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many. Enter thou the joy of my rest."

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare His name forever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers. Behold! the great day of the Lord is at hand, and who can abide the day of His coming, and who can stand when He appeareth; for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

JOSEPH SMITH.

'Tis good-will make intelligence.—Emerson.

Honesty is the cause of poverty to many.—Rufus.

A mind is not to be changed by place or time.—Milton.

He dies every day who lives in a languishing state.—Poullett.

All that is good in me I owe to my mother.—John Q. Adams.

If a man is worth knowing at all, he is worth knowing well.—Alex. Smith.

To know that which before us lies in daily life is the prime wisdom.—Milton.

The freer you feel yourself in the presence of another, the more free he is also.—Lavater.

In the eyes of a wise judge, proofs by reasoning are of more value than witness.—Cicero.

The love of justice in most men is merely the fear of themselves suffering from injustice.—La Rochefoucauld.

We cannot make our own ancestors, but we can endeavor to make over ourselves.—Mrs. Theodore W. Birney.

Abstracts from Correspondence.

Clinton, Tenn.

To The Star.

For some time I have been impressed to write a few lines to bear my testimony as a Latter-day Saint. It is four years since I first saw the Mormon Elders and heard them preach. The more I listened to them, the stronger became my conviction that they were true servants of God. They were perfect gentlemen, and often did I wonder why people would mistreat them. I had always been taught by my good father and mother to treat others as I would have them treat me. I often prayed to my Heavenly Father for wisdom and knowledge, that I might understand my duty. I thought that every man who claimed to be a minister had a perfect right to baptize, etc. I searched the Scriptures much, and when I understood that the Latter-day Saints only had authority I was then willing to be baptized and have the hands laid upon me for the reception of the Holy Ghost. Since I was baptised, on June 18th, 1897, my three daughters have also taken upon themselves the name of Christ. May we all prove faithful, that we may return back to our Heavenly Father and hear it said: "Well done, children, enter into the joy of thy Lord." We have a testimony of the Gospel, and may God bless all who are striving to do His will.

Your sister in the cause of truth,
SARAH EL. BROWN.

Beaver Dam, S. C.

Dear Editor.

Allow me space in your paper for a few words I desire to say concerning the Mormon Elders. I have known the Mormons for three years and can say they are a God-fearing people. When the first Elder came to our home I formed a good opinion of them. I was told by many of my neighbors not to take them in, but I used my own judgment. I have read their books and compared them with the Bible and found them to be true teachings. I prayed God to show me what was right, and the more I read the more did the Lord help me to understand. I rejoice to say to the world, may God bless the day that the Elders first came to our door. If everyone could but know the truth as I do, life would indeed be a pleasure to them. May God bless all who are striving after truth and righteousness.

Your true friend,
ALICE B. HERRON.

What a Drudge Became.

John Campbell began life as a drudge in a printing office. When he died he was worth a million dollars, and had been Chancellor of England. He was so long, ungainly and awkward that an ordinary observer would have said, "That boy's place is to run errands, sweep floors and do general drudgery." But his employer noticed that John, though dull and slow, was prompt and painstaking. When told to do anything, he went at it promptly and kept at it until the job was done. The employer encouraged the dull, slow, but industrious drudge and threw odd jobs in his way, by which he earned a little money. The boy had vigorous health and a strong body. They, with his painstaking habit, were his sole capital. But they were sufficient. He worked them thoroughly and rose, step by step, until the printing office drudge sat on the wool-sack.

"LETTERS OF LOVE."

A Letter Written to an Elder Laboring in the Missionary Field, by His Sister.

My Dear Brother:—Your welcome letter, also a copy of The Southern Star, were received and contents perused with pleasure. I am so glad you keep well, and although you may meet with difficulties and may occasionally have a door slammed in your face, perchance go a little hungry, yet, my dear brother, your testimony will be strengthened and that is what you must build upon. Testimony is the key that unlocks the door to greater achievements. It is that which will lead you to paths of greater enlightenment and will make the burden light to carry. Testimony will enable you to say:

"Each back is fitted for its load,
Which we may have to wear;
The weak must take the lesser,
The strong the greater share."

While you are in the field, and as persecutions and hardships increase, don't you know, dear brother, that we will pray the harder for you; our hearts will, if possible, be nearer to you than ever? Much is before you, because you represent so many; much awaits you if you are faithful. There is no happiness like that which comes from having done one's duty. No light so bright as the inward light which comes from the Holy Spirit, and when such a light is enjoyed, like God's sunshine, it radiates every nook and corner of the soul; warming and nourishing it, causing it to grow and expand, to send forth fruits of good acts, good thoughts and noble deeds. I often wish I could go on a mission, not because of the good I could do, but because of the good it would do me—perhaps a selfish desire, but naturally I crave spiritual light. I love religion and the peaceful influence of the Holy Spirit, yet I am weak and often wound and drown my good intentions; wound the Holy Spirit. If we lose the association of God's Spirit we are bereft, we lose all. None of us have a right to get discouraged, it is almost sinful to give way to it, and if we do so we cannot perform our duty as children of God. In the words of Longfellow, we should say:

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

In closing, dear brother, it is the desire and prayer of my heart to know you are cared for and blessed by our Father in heaven. May He watch over you and guide you; may He provide you with friends and the necessities of life, that you may not hunger, nor thirst often. May He fill you with His Spirit and lead you to paths of holiness, love and peace; and when your mission is fulfilled may He bring you back to loved ones at home, who continually ask Him to bless you.

Affectionately,
Your Sister.

A Letter From an Elder to a Saint.

Praftown, N. C., March 12, 1900.

Mrs. Louisa C. Madaris, Dayton, Tenn.: Dear Sister:—Your favor of March 6 reached me several days ago, but until the present I have been unable to answer. I was indeed pleased to hear yourself and husband had recovered from your illness, and were now, not only enjoying fair health, but that you were fairly contented; your great desire is to live so as to merit the smiles and approbation of our Heavenly Father. To a great extent life

is just what we make it, or in other words, we are the framers of our own destinies. If we observe the laws of nature, keep our bodies pure, our system in good order, we generally have fair health, while if we neglect these essentials, we pay the penalty by suffering the pain flesh is heir to. Again, if we love God and our fellow man, do as our Father in Heaven has required us to do, we are contented and happy; while, on the other hand, a neglect on our part to follow these eternal requirements brings us remorse of conscience, mental pain and anguish. Oh, if the human family could and would obey those two commands, what joy, what peace, what satisfaction would be theirs; what a state of perfection might be reached, what a heaven on earth! This is the ultimate destiny of mankind, what feelings of rapture, of suppressed joy fills our heart, our mind, when we contemplate the new approach of this thrice blessed day. We who have put on the armor of righteousness are engaged in the labor that will eventually bring about this much coveted condition of affairs. Therefore you as well as all Saints and honest-hearted individuals, have a great responsibility upon your shoulders; you are expected to instill these truths into the minds of both young and old, and by a godly life set them examples of patience, forbearance and brotherly love. Such will have an influence for good, causing them to desire to emulate your example, and as a consequence you will become Saviors upon "Mount Zion." Therefore, let us return good for evil; when they revile us or slander us, let us not slander them in return, but let us show them we really love them and it may be that they will become ashamed, desist and perchance repent and beg our pardon.

I am pleased that you are determined to keep up the Sabbath school work, as I am sure good will result from the same. You should not become discouraged if you only have a few scholars, do your duty toward them; and if they from your instructions become honorable and useful members of society, you have done a great work. Emulate the example of Noah, who for one hundred and twenty years ceased not to warn the hardened antediluvians, although he could see nothing accomplished by the same. I ordered a small birthday present sent you from the office and hope it reached you safely, that you will accept of this token of my esteem. I hardly think I will have the chance of seeing you before I return home; if not, however, rest assured of this fact, that you and all the dear friends of Oak Hill and vicinity occupy a warm spot in my heart and will always be fondly remembered. Some day I hope to meet you in the Vales of Utah, and there we can spend many a pleasant evening telling of the pleasant as well as unpleasant features of life in the Sunny South. Remember me kindly to all, friend or foe, tell them I love them and desire their welfare. My earnest prayers to God the Father are that they may ere long see that the message of salvation that has been presented to them is of the utmost importance—that they will obey the Gospel, thereby securing the salvation of their souls. May heaven's choicest blessings be yours is the wish of your brother and friend,
JOHN PETERSON.

A Father's letter to his son laboring in the mission field:

My Dear Son.

This morning I came to the office early, that I might answer your several letters received since I last wrote to you. All

the letters we have had from you have been received with much joy, and given us all good cheer. I have very much enjoyed the spirit of your letters, and am more than proud of the reports I have heard of you. May the God of Israel bless you with a continuation of your present humble spirit, and the energy you now seem to manifest. If He will do so an honorable mission for you is already assured. I inclose to you herewith your two blessings, and I want you to read them often and drink in the spirit they breathe; and keep always before you and forever in your mind the promises made in them. But never forget that the gifts and blessings promised are predicted entirely upon your own faithfulness. You can realize them all, or you can forfeit every one of them. I pray for you constantly, that you may live up to every privilege you have, and realize every gift, power and blessing named, and others that are in store for you as a servant of God. You have the most devoted faith and earnest prayers of all at home, and we feel that you are going to do your full duty to the Lord, to yourself and to us. The folks are all well and send unbounded love to you. We were pleased to learn you had met some of the Elders whom we know, and we wish to be remembered to them. Your report of your kind treatment by the good people of the south gives us all much satisfaction, and we know you will so conduct yourself as to merit a continuation of the same. Now, my son, write me often, for I am always anxious about you and think of you a thousand times a day; always with pleasure, for I have the fullest confidence in your manhood, your honor and your integrity. You know I would, with pleasure, bring you home a corpse, rather than have you perform one single act that would mar your honor, and besmirch your good name. But I have no uneasiness about that, for I have the utmost confidence in you. God bless and prosper you, my dear son, and preserve you in every way, is the constant prayer of

Your Devoted Father.

"Thy Will be Done"

O. F. WHITNEY.

Words that should be written in letters of fire on the mind of every son and daughter of God. A motto that should be engraven on every heart, a motive that should guide and govern every impulse, a spirit that should inspire every prayer wafted on wings of faith through the open portals of eternity.

The fiat of the Gods in the councils of the beginning, the chorus of stars in the glad morning of creation; the prayer of the suffering Savior at life's weary noon; the song of Saints on earth, the anthem of the angels in heaven; it yet shall be the closing hymn, the benediction over the burial of human history, the solemn epitaph inscribed on the tombstone of Time.

"Thy will be done!" A river of power and of purity, flowing from the throne of God, making heavenly melody as it surges along the shores of life, bearing like bubbles on its breast the mightiest of human aims and achievements, it glides down the channel of the ages, glittering in the sunbeams of eternal truth, and rolling the music of its bright waves into the boundless ocean of the Evermore.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives, who thinks most, feels the noblest, acts the best.—Phillip James Bailey.

ORDER.

It is a noticeable fact in all denominations of worship that the members of each church recognize their preacher as the proper one to officiate in all rites and ordinances of their church. If the Lord's supper be spread, the minister must officiate in the blessing or appoint a substitute; no individual member would think of stepping ahead of his preacher without an appointment. If a baptism or a confirmation be performed, it must be done by a minister—for none except him has this authority. In brief, the people recognize in their preachers the principle of authority, and they see clearly the essentiality and the absolute necessity of it in all church matters, in order to preserve any degree of unity and peace in their religious organizations.

The honest in heart, the humble and the prayerful, among modern Christians, find consolation and comfort in attending church. The story they hear of Jesus is to their yearning spirits a soothing balm, which heals the wounds of trial and sorrow and gives hopes for the day. The sacred hymns they sing fall upon their ears as the music of angels, which inspires their souls to thoughts and deeds of righteousness by which they hope to gain the earthly blessings of God and in eternity a crown of celestial glory.

Week after week these earnest devotees bend the knee of submission to the authority of their pastor—he has baptized or admitted them into the "fold," as is his custom, and perhaps, too, their children have been initiated into the church by the officiation of the minister. All confidence, all trust, and all faith is centered in their pastor—his profession is that of a servant of God, and no question is raised as to the divinity of his calling or the genuineness of his authority.

Dear Christian friend, 'tis seemingly cruel to induce you to call in question the authority and the divine calling of your minister, but if you truly desire to be what you profess—a humble, obedient follower of our lowly Master—truth cannot dawn too early upon your mind.

Let us reason together for a moment. Will the fact of your possessing a history of the United States install you the President of our Republic? In short, will that history elect and authorize you to fill even the humblest office in this government?

You answer "No."

Well, why not? The history contains a truthful record of every official commission granted to every officer in the government. Why could you not apply any one of these commissions to yourself and become a postmaster, a governor, a foreign minister, an admiral, or even President of the Union?

"Ah," you say, "such a thing would be foolish, and only insanity would inspire such ideas of disorder; and, again, if such a state of affairs as that existed everyone who purchased a history of our Nation would be entitled to an official position, which he could himself choose, and in consequence we would all be officers, exercising our authority to the confusion and danger of our fellow-men. Instead of living in peace we would be living in perpetual war."

Exactly. You understand that any official appointment in our government must come through the channel of legitimate authority, and that simply a record of another's commission cannot delegate some one else to act under that appointment, and that any attempt to thus off-

ciate would place the usurper liable to imprisonment.

In view of these facts, how can you contend that your minister is called of God and endowed with authority simply because he possesses a record of the divine commissions given to the Apostles 1,900 years ago? Your pastor says God doesn't reveal anything to man today, and that the Bible contains all that we need for our exaltation. "From the Bible," he says, "comes the law of God, and from the same book comes my authority to preach and administer the principles of the Gospel."

Why doesn't your pastor assume the leadership of Israel and become a latter-day Moses? Why doesn't he become a Noah and build an ark?

Why doesn't your pastor go into Jerusalem and prepare an upper room for the Savior's Passover? Why doesn't he become a Paul, obey the command he received to go to Damascus and thence travel to Corinth, Ephesus, Galatia, Thessalonica, to Macedonia and to the great city of Rome? Or why doesn't he apply to himself the voice of God to Peter, "Arise therefore and get thee down and go with them, doubting nothing; for I have sent them" (Acts 10:20)?

Why does he not apply some of these delegations and commands to himself, and become a Moses, construct an ark, make ready for the Passover, become a Paul, or follow three men to Caesarea and baptize Cornelius? All of these apply to him as much as the official appointment of those Apostles and Seventies to the ministry. The Bible gives him as much authority to build an ark as it does to preach the Gospel and officiate therein. In comparison, he is as much called to the ministry by the Bible as I am called to the Presidency of this government by the United States history. Authority gave the commissions in the Bible, but the Bible cannot give authority; else every man, yea, every babe that can lisp "go ye therefore unto all the world and preach the Gospel"—if it possess this record—has equal and unlimited authority to act in the name of Deity, called or not called, authorized or unauthorized.

You agree that the record of the official appointments and commissions of men in this government can endow no man with the United States authority, and would you depreciate the wisdom and judgment of God below that of mortal man, and assert that the record of His delegations to men nineteen centuries ago empowers men today? The records of this government may be absolutely free from error, they may be as true as the polar stars, but they have no authority. The Bible may be pure and perfect; it may be unaltered and unchanged, it may be as exact as when it fell from the lips of inspiration, yet it has no authority. All commissions, all appointments, all delegations, must come from the fountainhead of authority, either in civil or ecclesiastical government.

God's wisdom is infinite and all men appreciate the fact that "order is heaven's first law."

Today the servants of God are preaching the Gospel of Jesus Christ and ministering its ordinances to mankind, but their authority comes not from the dead record of the past, but from the living God of heaven, and for this cause do "we both labor and suffer reproach because we trust in the living God, the Savior of all men, especially those that believe." (1 Timothy, 4:10.) J. S.

Hatred is ingrained anger.—Cicero.

A PROGRESSIVE AGE.

A NON-PROGRESSIVE VS. A PROGRESSIVE RELIGION.

BY BEN L. RICH.

This is an age of marked advancement. The nineteenth century is the one century of centuries in which man has more fully developed his latent resources than in any other period of one hundred or five hundred years. In the past century, more than in any other, man has shown his predominate superiority over all other kingdoms of creation. Man is progressive, and, when he is not advancing, he is retrograding. But to look circumspectively and see the wonderful works of this similitude of God, it seems difficult to believe that he would ever sink back into a non-progressive state.

Discovery has been on the alert, and has pried into the mysteries of ages; it has disclosed many startling facts for contemplation. Education has pushed itself into another sphere, and facilities for mental development are within the reach of nearly every man of ambition. Philosophy is piercing deeper and deeper into the unknowable. It has unravelled many a stubborn problem, and passed many Gibaltars, which have, heretofore, seemed barriers to past civilizations. Governmental obstacles are becoming transparent in this dawn of intelligence. The Caucasian race is not now tyrannised over by barbarous chiefs, who banquet in mad revelry—drinking from the skulls of their beheaded subjects. Man is a free being, and if he desires can enjoy freedom, or prosperity, and become his own master. If he does not enjoy these rights and privileges, it is because of his own negligence, and not a lack of opportunity. In literature and language the appreciative genius of man has not been idle, neither has his inventive genius been dormant. Customs and utilities of centuries standing have been shelved, and are now looked upon as relics of the past. The winds and waters have been turned into the service of man—the lightning has been bridled, chained, and made to subserve the desires of its captor, in the instantaneous transmission of thought, as also in locomotive, lighting and heating purposes. When we see the stage coach exchanged for the steam locomotive which goes thundering at a terrible speed across the continent, through canyons, and over mountains, drawing hundreds of people; when we see the old-fashioned steamboat supplanted by the iron-plated ocean plows that cut the seas and care nothing for wind or storm; we are brought face to face with the stern reality that man is a progressive being, and this a progressive age.

While such progression has marked the growth of the past century in almost every branch of thought or occupation, we find that the religion of the world, that system which should be most dear to man; which should teach him truth direct from his Creator; progressive principles able to make him perfect as his Heavenly Father is perfect, we find the world's religion not only not advanced, or keeping pace with intelligence, but deteriorated from the simplicity and power of its incipency.

Furthermore, it has fought liberty, free thought, and progression. It will have to answer for the death of more than one poor martyr whose life ebbed away amid the smoke of the stake because he dared to assert his honest convictions. The rapid flowing stream of disbelief and infidelity is growing wider and wider as time tallies the progress of years.

Scientific men, in their zeal for the establishment of true philosophy, have looked upon the puerile system called Christendom, with her superstitious contradictions and division, and taking these conflicting factions for true Christianity,

have denied religion, counting as spurious everything that savors of religion. The agnostic is not to be inculcated as much as the systems of theology—if such they can be called—which practically forced his agnosticism. It is not arrogance nor assumption, neither is it blasphemy, to say that the system which men call "Mormonism" is a progressive and advanced order of theology. Its martyred Prophet taught that, "The glory of God is intelligence," and that a man is saved no faster than he gains intelligence; he cannot be saved in ignorance, for ignorance is sin. It teaches that the path of eternal progression is before man, and his future depends upon his progression. His advancement in power and intelligence, resultant from observance and obedience of law, will constitute his heaven; while his non-progressiveness or his deterioration, resultant from inobservance and disobedience of law, will constitute his condemnation or hell. "Mormonism" accepts all truth. "If there is anything virtuous, lovely, praiseworthy, or of good report, it seeks after those things."

It teaches the doctrine of continuous revelation, of communication or instruction from a merciful, loving Father to His children as they go through the life of probation in mortality. Its teachings, when understood, are elevating and inspiring. They show that man truly is the highest creation of God, and suggest his possibilities. Its teachings make plain the words of John: "Beloved, it doth not yet appear what we shall be, but now we know that we are the sons of God, and when He shall appear we shall be like Him." Its teachings satisfy both brain and heart. "Mormonism" is loved and cherished by its supporters, derided and ridiculed throughout Christendom, because it is not of the world, and the world knoweth it not. It is no exception to the venerable rule, that from prehistoric times down to the present it has been the disposition of man, because of priestcraft, to reject God's truth. Some of the best men who have stood for Truth upon the earth have been stoned and martyred, and their cause rejected. Sometimes the reformation can be measured in righteousness by the degree of persecution it invokes. Truly did a French author say: "Many a truth has reached its earthly kingdom by way of Golgotha, jeering mobs accompanying, brandishing sticks and clubs; or has reached its goal crucified between reviling thieves."

"Mormonism" receives its persecution largely at the hands of a frightened priestcraft, fearful lest it reach a premature doom, and lose the hold with which it has wielded and swayed the past. Professed disciples of the Nazarene who forget the commandments; "thou shalt not bear false witness against thy neighbor; thou shalt not lie," incite the unthinking multitude to take up the cry: "Away with it, crucify it!" When the cry is said they have produced their strongest argument; more effective, however, when they are executed, which is sometimes done. All are not accused of being insincere and malicious. Many a well-intended person has earnestly fought "Mormonism" and thought he was doing God's service. Many more, however, have arraigned it solely from the standpoint of hatred and jealousy. To the first class let it be said: "Beware, ye men of today, what you do; if this work be of man it will come to naught; but if it be of God, beware, lest haply, ye be found fighting against God." To the second class of persecutors, let it be said, "Mene, Mene, Tekel," is stamped upon your forehead, and your future is sealed unless you

speedily repent and pray to the Great One for forgiveness.

The history of the trials, tribulations and endurance of the Latter-day Saints, is one which invokes sympathy and admiration. The history of their persecutions and oppressions at the hands of American freemen, living under a government brought into existence to administer justice to its citizens in religious and political right, the very name of which government carries with it the ring of liberty—the history of the persecutions of the Latter-day Saints, I say, is one which causes the spirit of Truth and Liberty to rise in righteous indignation. Can you blame a "Mormon" youth for consecrating the best years of his life to the vindication of his cause, when, because of which cause, his parents were mobbed, plundered, whipped, imprisoned and driven from state to state? When his own flesh and blood has been wronged, and, as a result, forced to a premature grave, is it not his holy and obligated duty to contend for Justice? The early Christians did not suffer more than the early "Mormons." The Huguenots, Puritans and Pilgrims have not suffered more. Although in this age, and under the American constitution, the Church of Jesus Christ of Latter-day Saints has felt the weight of tyranny, and the deepest injustice. Before and after its organization, in 1830, its advocates have been subjected to physical abuse, and violent persecution. From New York it was gradually forced west until it reached the banks of the Mississippi river, leaving in its trail the mounds of hundreds of graves, the result of blood-thirsty intolerance. There, at Nauvoo, the storm of bigotry and religious fanaticism, which had thundered at the heels of the "Mormon" people from the Empire State, burst upon the Saints in all the grim horrors of hell. Amid the terrors of carnage, the prophet of God was martyred—foully and cruelly murdered in cold blood. Oh! why did men crimson their own souls with the blood of these innocent Seers! The Saints were driven by brute force into a trackless wilderness to hunt their food and neighbor with the savage.

Though the way to the heart of the Rocky mountains is marked by human skeletons, God blessed the people, and the tree of life, planted at the cost of Saints' lives, and Prophets' blood, took root, deep and wide, in the bosom of the mountains which chain together the poles of the earth, and flourished. They transformed the desert wastes into beds of flowers. In their undisturbed peace for twenty-five years they founded upon true principles, a strong and healthy commonwealth. Look at it today. No purer, stronger, or healthier people are to be found. In education, advancement, tolerance and progress, they are among the peers. A religious system, productive of such results cannot be other than the most desirable, let puerile opposition pet and whine as it may. The founders of such a system could not have been other than the most noble types of humankind.

"Mormonism" is progressive, clean and elevating. It is proved by reason, it is corroborated by science. Science does not dispose true religion—they go hand in hand. Science does not disprove the existence of Deity—it does not confute that the soul is immortal. Man, whose organism surpasses all other creations, was not made to flourish or sparkle, and then, after a few short years of existence, sink into oblivion or blackness, like the dying embers of a camp fire. Man is made to endure, and religion and science are given him for his advancement. True religion and true science never contradict, but exist together, both subservient to Him who rules on high.

The present condition of the world is a doleful example of the negligence of true religion. Science has been at work; it has established a wonderful and mighty civilization, the likeness of which has not been known before. It has contributed much to ease human pain and increase human happiness. We fairly stagger at the rapid strides of progression, when